The Glory of the New Covenant.

MAny and divers are the manifeſtations of the Love and grace of God, wherein he is willing to ſhew forth the Riches of his Mercy in his own kindneſs, and from one degree to another he openeth himſelf according to the good pleaſure of his will, and alſo according to the preparedneſs and fitneſs that the heart is in to receive him; for although it be in his pleaſure to manifeſt, and meaſure forth the Riches of his grace and love unto a people, yet he doth not do it beyond their preſent capacity, in which he beholds them in a preparedneſs and fitneſs to joyn unto him, and receive him, for he well knoweth and underſtandeth, that there is a part in man which would abuſe his Gifts, if it could compaſs them to it ſelf, and therefore he withholdeth the manifeſtations of his love and grace from that part, and doth never anſwer it by manifeſting or meaſuring forth any thing of his love unto it, for he hath determined to famiſh that part to death, that the true hunger of the true birth may openly breath unto him, and receive ſatisfaction in him: for though that part which is of the fleſh, may catch at ſomething which unto the poor is manifeſted, yet it can never compaſs the gift it ſelf, for that is ever withheld from it, as being unworthy to be intruſted with ſuch an excellent Treaſure; and it can never attain unto any higher degree of what is manifeſted from God unto the true birth, then to behold it afar off; in which ſight it creates a likeneſs of what it beholdeth, and transforms it ſelf, as if it was the ſame thing; and here many people ſits under the government of a transformed Spirit, and doth believe that they are come under their own Vine, and ſits under their own Fig-tree, and that they are ceaſed from their own labour, and are entered into their Reſt; and this they cry up as the moſt excellent glory that far exceeds the glory of ſervice; and this is no other but the fleſhly part that is ſet down at eaſe under the government of a transformed Spirit, under which the true Seed lies in bondage, and

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deep Captivity, and such have kept back that which they should have given to the Slaughter, and hath saved the worser part alive, and are set down at ease in it, and so they have erred from that of God in them, by which he prepares and fits the heart to receive him in his own way, and the glory of their Rest is but as a fading flower which to day is excellent in its shew, and to morrow passeth away, and is no more; and this is not the glory of the New and Everlasting Covenant, wherein the God of Love and Peace is all unto his Children: For a new Heart will I give them, saith the Lord, and a new Spirit I will put into them, and I will be their God, and they shall be my people. Mark, Here the Lord prepares a new heart, and a new Spirit, which according to the preparedness and fitness, is only in a capacity to receive him in the manifestations of his Love, Grace, and Mercy; which being received into that heart and Spirit which God prepareth, he then becomes their God that so Receives him, and they become his people in his own Covenant; and this is the passage from Death to Life, when the Law hath had its full force in the old heart to condemn the flesh, with all the motions of it; and so it is a ministration that is Glorious, though it be a ministration of Condemnation, forasmuch as it makes way for the Rising of the Seed in which there is a better hope; through which ministration all must pass before they be prepared and fitted to receive the love and grace of God: For when the Law hath had its full force upon the old Man, and hath condemned the first Adams sinful flesh, then is the way prepared for the second Adam to manifest his life in his quickning Spirit; and there the new Birth comes to be born, which hath a new heart, and a new Spirit, and is in a capacity to receive the Love and Grace of God; and so Grace and Truth comes by Jesus Christ, who fulfils the Law in every point, and causeth the administration of Condemnation to cease, and brings in the ministration of Righteousness that far exceeds it in Glory. And here the New Covenant comes into its place by the Resurrection of the Seed, and in the Seed the glory of it doth far exceed the glory of the first Covenant; and there the good thing is come, unto which the shaddow pointed, the Substance come, the Life come, the Everlasting glory come, and a sure Defence stretched over it. And this is

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the Reſt that is Pure, and never was Polluted; and who are entered into it, they labour no more in their own works, but are now Created in Chriſt Jeſus, who worketh all for them, and in his ſtrength they are able to do all things; for he hath quickned them in his life, and in his life they are zealous of good Works; and who are come into this quickning power and life of Chriſt, they are truly in their Reſt, for their own works are all ceaſed, and they are ceaſed unto them, and yet they labour in the Holy Calling whereunto he calls them; for as he gives them life, ſo in his life they have motion, and in the motion of his life, they do all things according to his Will: and this is the Work in the New Covenant. Not according to the Works of the Old, for then it was ſaid, Do this and Live: But now it is ſaid, Live, and do whatſoever I command you. And this is true love manifeſted unto him, when that is done which is commanded by him; for by the power and virtue of his Life received, there is ſtrength given to do thoſe things that are well pleaſing in his ſight; and who are come into this Covenant of love and life, they are more active in doing what his pleaſure is to have done, then when they were labouring and working in the weakneſs and unprofitableneſs of the Fleſh, and ſo the glory of the New Covenant doth far exceed the glory of the Old. Foraſmuch as the Life is Riſen, and the Righteouſneſs thereof Revealed, which is the good thing unto which the firſt Covenant pointed; and it doth not deſtroy any good works which God hath ordained, but quickneth more into them, and maketh more zealous of them, and the new heart, and the new ſpirit is more fervent to ſerve the Lord, being that life is come which quickneth in ſervice, and in which the ſervice is accepted; And this is the birth that is Redeemed from under the Law, and the ſervice of it, to ſerve God in Newneſs of Spirit under his Grace, in which it is approved and accepted; for as no fleſh living under the Law can be Juſtified, ſo no Innocent Babe that is under Grace is condemned, but all its works and ſervices are reckoned for Righteouſneſs, and are Bleſſed. And here is the riches of grace, by which Redemption is perfected, and who ſhall lay any thing to the charge of this Birth? Who ſhall ſay thou art to ceaſe from ſervice and labour, when the life hath quickned into ſervice, and requires labour in the work

of the Gospel? surely such would not have the harvest gathered, who would have the workmen cease from their labour, they do not feel the weight of the harvest in that life which once said, The Harvest is great, & the labourers are but few, pray ye therefore the Lord of the Harvest, that he would send forth painful labourers into his Harvest. Here was labour & service to be done for the gathering of the harvest, & surely it is as great at this day as eve; they that feel the weight of it in the life, they cannot say to the true Labourers, your service is over, & that your labor is in vain, & you are to cease from it. Oh no, they pray that the Lord of the Harvest would send forth more painful Labourers for the help & furtherance of the Work; for it is a day wherein much service hath been done for God, and all the faithful improves their diligence to serve the Lord, and one another, for they are in the Love, and the Grace, and the Mercy, and therein they are ready and willing to serve the Seed in all, not by speaking their own words, but in and by the word of the Lord; and this is the day of the Lord, and not the day of man, for the Lord is all in it, and his servants serve him, and their reward is with them; these drinks at the living springs, and out of their bellies flowes Rivers of living water; for as they are in Covenant with God, and partakers of his Divine nature, even so they communicate the virtue of it to the refreshing of the weary, and to the reviving of all the tender plants, and herein their service stands for God, and answers to the righteous life in every Conscience, and they cannot cease from their labour, being that God hath intrusted them with the work of the Gospel, and they dare not do it negligently, much less throw it by carelesly, and they that would have it so, or can do so, did yet never know the necessity of that work laid upon them, but came forth in a froward spirit which Judgement pursued, in the feeling of which, they conclude the same unto all, and where Judgement hath overtaken any in this place, and that they are sensible of their own hast, it is safe for such to cease from that labour, and to wait in humility for the rising of the life, that they in the same may be disposed to serve the Lord; for whosoever hath stepped forth hastily into this great work, they will assuredly feel Judgment to overtake them; for the living God is zealous of his glory, and will not give it to another, for he is risen in the Glory of his own Covenant, and

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his Life is revealed in Righteousneſs, and many there be that are entred into it, and knows it to be their Reſt; and though they have attained the excellent glory of this Righteous life, by the virtue of it's Reſurrection, and as to themſelves have reſt and peace in it, yet they are conſtreined to ſeek the good of others, and to labour in the life of their Reſt, to bring others to Reſt with them, for the greater part of the work is yet behind, though much there be already done, and therefore whilſt it is day, it is the time to work, that what is yet behind may be fulfilled; for it is certainly believed, that the ſame power which did begin the work, will in due time accompliſh it, and in the mean time it proſpers to the joy of all that faithfully labour in it, and this is the work of the New Covenant which is glorious, and doth far exceed the glory of the work of the firſt Covenant; forasmuch as the work of the firſt Covenant, was in the weakneſs and unprofitableneſs of the fleſh, but the work of the New Covenant is in the power and life of the ſpirit, and ſo the ſervice of the New Covenant is a free ſervice through the Redemption that is in Chriſt Jeſus, who hath brought life and immortality to light by the glorious Reſurrection of his heavenly power, under which the babes ſits down as under a ſhade, and knows the Government upon his ſhoulders, and he fills their habitations with Joy, and everlaſting Peace; and ſo the true Vine is come, and the ſitting down under it, is known amongſt the heirs of life, who rejoyces together in the unity and peace that they have in him, and willingly ſerves the Lord, and one another in ſingleneſs of heart, and therefore every one is to watch in the light of the Covenant, that none may looſe the guide of their youth, for who looſes that, doth certainly looſe their way, and never comes to the purchaſed poſſeſſion of the heavenly Inheritance that is in Chriſt Jeſus, but ſatisfies themſelves with ſome apprehenſions and applications of what they have beheld a far of, and ſo the guide being loſt, the way is loſt, and the inheritance loſt, and then there is a ſitting down in a Reſt apprehended, ſhort of the reſt that is purchaſed; and here the fleſh is at eaſe, and the will at liberty, through which the mind is toſſed, and the Righteous life heavily burdened.

Now, who comes to wait in the light of the Covenant, with that to be guided, they ſee their way and are preſerved; and ſo

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the children walks together in the unity and peace of the Covenant, and the dread of the Lord is before them, and the Croſs is delightful to them, and whatſoever they take up the Croſs unto, they have ſtrength given to bear it in the patience, and ſo the firſt nature comes to be crucified, and life, and immortality comes to be raiſed, in which the glory of the New Covenant is Revealed and Exalted, and all that are born and brought forth in this life, they are truly prepared and fitted to receive the love and grace of God, and he doth not withhold any good thing from them; for as they are born of him, even ſo they live by him, and alwayes depends upon him for the renewings of his Mercy, that they in the ſame may renew their ſtrength to follow him faithfully and innocently, in the way which he prepareth for them, and whatſoever they do, they do it in the Fathers Will, and ſeeks his glory alone. Therefore all ye firſt-born of God, who are riſen from the dead, and have received the love and grace of the Father, and lives and abides in the Covenant of his Mercy, proclaim his meſſage to the ends of the earth, ſeek the diſperſed, gather the ſcattered, raiſe up the dead, revive the hope of Iſrael, that the captives may rejoyce at your Voice, and the poor may be glad at your Meſſage; keep in the heavenly authority of the life, and then you will underſtand when the word of the Lord comes upon you, and when the meſſage of life riſes in you, and when the Fountaine opens to iſſue forth it's virtue, then will the freſh ſtreams run thorow you, as water from a ſpring, and all the thirſty will draw near unto you through the ſweetneſs of that ſavour.

Oh ye dear brethren in the Everlaſting Covenant, how beautiful are your feet that never turned aſide from the way of peace, but have faithfully followed the Lord in the leadings of his life, and willingly ſerved him in ſingleneſs of your hearts, you are well known in the Family of the Righteous, and your names cannot be rooted out; all the Virgins are in love with you, and they cannot be drawn from you, becauſe your innocency remains with you, and the heavenly wiſdom reſts upon you, in which your memory ſtands for ever, for from the beginning ye have faithfully laboured in the work of the Lord, and ye behold the fruit of your labour with joy and peace: Oh, the brotherly kindneſs of my deareſt love is alwayes with you, and in the ſame

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ſpirit of life I travel even as you do, that Iſrael may be gathered and eſtabliſhed for ever; and in this labour and travail of the ſpirit, we have a ſure ſeal that God is with us, and that his power in us doth accompliſh his own work to his own glory: Therefore let all that enters into this labour in this day, feel the weight of it in that life & power which is able to carry it on, and proſper it unto a full perfection; for aſſuredly it is a ſervice of which it may be ſayed, Who is ſufficient for it, or who is able to accompliſh ſuch a weighty work? And I know as the weighty life is felt, it will keep all in the pure fear, and in a deep conſideration of what any are called unto, and ſo the life will not be overrun in haſt, but will keep the forward part in the Croſs, and by it's power, make it's own paſſage for the ſtreams of its vertue to run according to it's pleaſure; and who keeps in the ſenſe and feeling of this living Miniſtration in themſelves, they will certainly gather the minds of others to be ſenſible of the ſame, in the feeling of it, and ſo a true birth will be begotten in the life, and born of the life, and nouriſhed with the life, and then the unity will be held and not broken; for the life is the coard that bindeth up in it's ſelf, and placeth every Member in it's Office, to ſerve one another in love; therefore let the weight of this ſervice be deeply conſidered by all who are called unto ſervice this day, and do not preſume one above another, but rather preſer one another; for if the mind puff up in preſumption, the life is loſt, and then the words will not profit, though in themſelves they may be true; and there is the occaſion given whereby many offences riſes, and that is not the ſervice of the New Covenant, nor doth not exalt the glory of it; and what may be performed by ſuch a ſervice, it doth not further the work of God, but rather hinders it, for ſomething of the fleſh will be ready to boaſt and glory in it, which is not good: So let all who have received a gift to Miniſter, and are but young in the exerciſe of it, be watchful in their Calling, that through diligence in the life, they may perfectly underſtand the work ſet before them, and not to be haſty in any thing, but according to the neceſſity laid upon them by the living power, ſo to anſwer the Lord faithfully, and ſerve him with reverence and godly fear, and then all occaſions of offence will be excluded, and the life alone will be exalted, and that is the true ground of unity

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which never was divided, nor never will; and there the more excellent glory of the New Covenant comes to be established in the heavenly wisdom, where all the babes rejoyce in unity, under the reigning power of the Lambs Authority.

And now ye dear children of the Kingdom, and heirs of Life, dwell and abide in that power which hath quickned you, and made you alive to God, and there you will truly feel your preservation and safety, and as there ye sit, you will indeed savour the things that be of God, and those that be of man, and you cannot reject the savour of that which proceed from the nature of the life where ye are set down, but will receive it into your habitations with gladness and singleness of heart, and be refreshed and comforted by the living vertue that ye savour in it, and therefore sit in the power of God, and feel that to be your own, and that will never scatter you into the land of Famine, but will preserve you, and keep you in the fresh sence of the heavenly spring both in your selves and others, and unto this have all the faithfull laboured to gather you, and it is not another thing that hath been preached amongst you by the truth of the Gospel, and therefore cleave unto it as your first love, and then the message of truth in the life of truth, will be as sweet and savoury unto you as ever, and so the everlasting spring of heavenly vertue and consolation will be kept open amongst you, and the love and life of good will plentifully abound in you, and therein the freshness of your love will be encreased unto God, and one to another, and his blessing will there fall upon you, as showers of moisture upon the thirsty ground.

Therefore assemble your selves ye children, assemble in the power of the most high, and wait upon God in the dread of his power, so will his glory cover you, and rest upon you for ever.

Many Exhortations of this nature have been unto you from several brethren, and therefore no further necessity is layed upon me in this particular, then to stir up your pure minds by way of remembrance, that ye cleave unto, and hold fast that which you have received of God, whose gift is Eternal life. Peace be with you, and amongst you all for evermore, Amen.

Nottingham County Goal, W. S.
the 3. Month, 1664.

THE END.